THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever" (I. JOHN 2: 17).

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FINDING AND LOSING ONE'S LIFE.

AMONG the many truths enunciated by our Lord, there is none, perhaps, greater than that contained in the principle that, to lose one's life here in acts of charity and duty, is to gain it in the celestial kingdom of God. When commissioning His twelve chosen disciples whom He was at that time sending forth to preach the gospel, He informed them of the trials that awaited them, and at the close of His instructions, He said, "He that findeth his life shall lose it, and he that loseth his life for my sake shall find it" (Matt. 10: 39).

So important must our Lord have considered the lesson conveyed in this saying, that He used an almost similar expression on a later occasion when rebuking Peter, "For whosoever will save his life shall lose it, and whosoever shall lose his life for my sake shall find it" (Matt. 14: 25). At another time He made use of nearly the same words (Luke 9: 23). And once again, when certain Greeks came with a desire to see Him, He taught the same truth but in somewhat different language, "He that loveth his life shall lose it, and he that hateth his life in this world shall keep it unto life eternal" (John 12: 25). This apparently favorite saying of our Lord contains one of the principal laws of His kingdom, namely the law of self-sacrifice. Just as He, the Master, had to make His own great sacrifice in order to enter into His glory, so must His disciples and followers be always ready to tread in the same unselfish path that He trod.

In the last passage of Scripture above quoted, the word "hateth" cannot, of course, bear the signification given to it in modern language. Who among men can be found to really hate his own life? Nor, indeed, would it be right for any one to do so in the sense in which we now use the word, because life is God's own gift to man, and so it must ever be of inestimable value and very

sacred in the divine sight; consequently, no one can be justified in either underestimating it or in despising it.

The words "to hate" are not unfrequently used in Scripture to signify "to love less"; compare Genesis 21: 30, 31, Deut. 21: 15, 17, and Mal. 1: 2, 3. The true meaning of these sayings of our Lord would therefore seem to be that, when it comes to a matter of our duties to God or to our neighbor clashing with our inclinations, pleasures, or comforts, we must always be prepared to sacrifice self, however irksome or inconvenient the process may be. Self ought to be relegated to a secondary place on all such occasions, our obvious duties ever receiving our first consideration.

In this sense, then, of our Lord's sayings, we must learn to hate our lives in order that we may gain, as He taught, eternal life hereafter. If, on the other hand, we neglect or fail in this duty, we may be said to be loving and saving our lives here, while we shall be losing them in the sense of Christ's teaching. Surely this is a very solemn thought, and one that ought to lead us individually to ascertain if we are in the true path of our duty or not.

The poet Whittier applies the lesson thus:

"We shape ourselves the joy or fear
Of which the coming life is made,
And fill our future's atmosphere
With sunshine or with shade.

The tissues of the life to be
We weave with colors all our own,
And in the field of Destiny
We reap as we have sown."

There is scarcely, if ever, a day on which we are not called upon to make a choice between gratifying our own inclinations or performing the duties that God demands from us. If then it be true, as the poet warns us, that we must reap as we have sown, and that we are personally responsible for the colors that we are here daily weaving into the tissues of our future lives, it must surely be to our best interests to sacrifice ourselves in this probationary world, so that the atmosphere of our future may be filled with bright sunshine and not with sombre shade and gloom.

An illustration from the Scriptures may help us to understand the lesson conveyed in Christ's saying. Pilate loved and gained his life by condemning our Lord to death, although acknowledging Him to be free from all fault. He had to choose between performing an act of strict justice in acquitting and releasing Jesus, or else satisfying the clamor of the Jews who were thirsting for the Savior's blood. By adopting the latter course he kept himself in the line of his own advantage, for it enabled him to secure for himself not only the retention of his high and lucrative position as governor, but also the success of his future career, as the world counts success, both of which would probably have been imperilled.

if not lost, by incurring the enmity of the Jews. His self-interest overrode with him every sense of right and justice, and he may thus be said to have gained his life, while in reality he brought upon himself a great and fearful loss. Then again there is the story of the good Samaritan told by our Lord, who, unlike the selfish priest and levite, chose rather to undergo considerable inconvenience and to incur expense in performing a neighborly duty, than to give way to selfish considerations. He lost his life, so to speak, while the priest and the levite gained theirs, but in the sense of our Lord's teaching, his loss was a very great gain to himself, while the supposed gain of the other two men was nothing but an irretrievable loss.

Almost daily we are brought face to face with duties that are not unfrequently irksome, or even disagreeable, and which we would prefer to put off or altogether avoid. We have to choose, on the one hand, the path of self-sacrifice in some form or another (hating or losing our lives), or, on the other hand, the path of self-interest (loving or gaining our lives), and we are individually responsible to Almighty God for the choice that we may make. Our Lord taught that the way of self-sacrifice and duty was the only safe one to take; and on one occasion He said, "What shall it profit a man if he shall gain the whole world and lose his own soul: or what shall a man give in exchange for his soul" (Mark 8:36, 37)?

There are many ways in which we may be said to gain or lose our lives within the meaning of Christ's words. We may, for instance, turn our backs, if we will, upon a friend or a neighbor who is in need of help, or else we may decline to assist to the best of our ability in supporting some charitable institution which renders aid to the poor, the blind, the fatherless, and the orphan, because it means expending money which we would prefer to retain for the needs, comfort, or perhaps amusements of ourselves or of our families. We thus love and gain our lives.

We may decline to enter actively into any charitable or good work because it would take up too much of our time, or entail upon us too much trouble, or in some measure interfere with our established habits, and convenience. Here, too, we find and gain our lives.

We may neglect the duties and calls of the Sabbath-day by keeping it just as if it were an ordinary week-day, instead of obeying the divine law to keep it holy, because we do not care to sacrifice our selfish predilections. We may excuse our attendance at Sabbath-day services on many pretexts, such, for instance, as feeling a bit tired, or finding the weather not quite propitious, or because some domestic duties have to be performed, or it may be that, owing to late rising we have not allowed ourselves sufficient time to get through all that we have to do. Here, too, we may be said to be gaining our lives.

In order to avoid any misunderstanding in respect to this matter of attendance, it may be added that there are, of course, many whose state of health often prevents them attending the public services of their church, but then theirs are not cases of choice between carrying out a divine injunction or gratifying their own inclinations. Almighty God has graciously revealed to us that it is not only at the religious gatherings of His children that He can be properly approached, but that He may everywhere be worshiped in spirit and in truth. But, as Browning has written, public worship is a sacred obligation as well as a precious privilege, and ought therefore not to be neglected except when sickness or other infirmity prevents attendance thereat. God, who reads all hearts and motives, will be our Judge, and it is therefore to Him that we shall have to answer, and before Him alone that each one of us will have to stand or fall.

This great struggle between our duties and our inclinations we must be prepared to face daily throughout our earthly lives. We may not on every occasion be victors in this conflict, because, owing to the frailties of our human nature, we too often fail to stand upright; but if we will make up our minds honestly to be amongst those who would choose rather to lose their lives here than in the great hereafter, we can claim God's promise that His strength shall be perfect in our weakness, and such help will assuredly enable us to accomplish the duties of self-denial and self-sacrifice that He has imposed upon us.

Christina Rossetti has metaphorically alluded to this life-long warfare, in the following lines:

"Does the road wind uphill all the way?
Yes to the very end.
Will the day's journey take the whole day?
From morn to night, my friend."

Therefore, "Let us not be weary in well-doing: for in due season we shall reap if we faint not" (Gal. 6: 9).

Jersey. R. M. B. T.

MAN'S ETERNAL PROGRESSION.

By Dr. James E. Talmage, of the Council of the Twelve of the Church of Jesus Christ of Latter-day Saints.

We have seen that the spirit of man is in the image of God, whose child it is, and that every human body conforms, in the measure determined by its perfection or physical defects, to the spirit that tenants it. Furthermore, we know that the spirit existed in the antemortal state, that after death it lives as a disembodied individual, and that later it shall be reunited with the

body of flesh and bones in an everlasting union, through the resurrection inaugurated by our Lord Jesus Christ.

If man be the spirit offspring of God, and if the possibilities of individual progression be endless, to both of which sublime truths the Scriptures bear definite testimony, then we have to admit that man may eventually attain to Divine estate. However far away it be in the eternities future, what eons may elapse before any one now mortal may reach the sanctity and glory of godhood, man nevertheless has inherited from his Divine Father the possibilities of such attainment—even as the crawling caterpillar or the corpse-like chrysalis holds the latent possibility, nay, barring destruction, the certainty, indeed, of the winged imago in all the glory of maturity.

Progression in mortality, that is true progression, advancement of the soul in developing the attributes of godliness, achievement in righteousness that shall endure beyond death and resurrection, is conditioned upon compliance with spiritual law, just as bodily health is dependent upon the observance of what we call natural law. Between the two there may be difference of degree, but not essentially of kind. Physical exercise is indispensable to the development of body, and quite as certainly is spiritual activity requisite to the healthful and normal development of the soul.

Through valiant service, by unreserved obedience to the requirements embodied in the gospel of Jesus Christ, neverending advancement is made possible to man. Thus, within the soul are the potentialities of godhood. Such high attainment is specifically the *exaltation* of the soul as distinguished from *salvation*. Not all who are saved in the hereafter shall be exalted. One may refrain in large measure from committing particular sins or sin in general, and so gain title to a degree of salvation far above the lot of the gross offender, nevertheless his goodness may be merely passive, and thus distinctly apart from the active, aggressive, positive godliness of him who is valiant in righteous service.

The incident of the rich young Jew who came in quest of instruction as to his duty is in point (See Matt. 19: 16-26). "Good Master," said he, "what good thing shall I do that I may have eternal life?" The Lord answered, "If thou wilt enter into life, keep the commandments," and in response to further inquiry cited the standard requirements of the Mosaic law. In simplicity, and seemingly devoid of all sense of self-righteousness, the young man rejoined, "All these things have I kept from my youth up: what lack I yet?" Then Jesus replied, "If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me." The young ruler, for as such he is designated, yearned to know what he should do beyond ordinary observance of "Thou shalt not" of the Decalogue. He went away sorrowful in contemplation of the sacrifice required of him for the attainment of perfection. Love

of worldly things was this man's besetting ailment. The great Physician diagnosed his case and prescribed a suitable remedy.

Through the latter-day Prophet, Joseph Smith, the Lord has specified the conditions of exaltation in the eternal worlds, by describing those who thus attain:

"They are they who received the testimony of Jesus and believed on His name and were baptized after the manner of His burial, being buried in the water in His name, and this according to the commandment which He has given. That by keeping the commandments they might be washed and cleansed from all their sins, and receive the Holy Spirit by the laying on of the hands of him who is ordained and sealed unto this power * * * They are they who are Priests and Kings, who have received of His fulness, and of His glory, and are Priests of the Most High, after the order of Melchizedek, which was after the order of Enoch, which was after the order of the Only Begotten Son. Wherefore, as it is written, they are Gods, even the sons of God" (Doctrine and Covenants 76: 15-58).

And further, of the supremely blessed we read:

"Then shall they be Gods, because they have no end; therefore shall they be from everlasting to everlasting because they continue; then shall they be above all, because all things are subject unto them. Then shall they be Gods, because they have all power, and the angels are subject unto them. Verily, verily I say unto you, except ye abide my law, ye cannot attain to this glory" (132: 20, 21).

But all shall be subject to the eternal Father and His Son Jesus Christ, as thus attested:

"Wherefore all things are theirs, whether life or death, or things present, or things to come, all are theirs and they are Christ's and Christ is God's" (76: 59).

A PICTURE OF THE PROPHET, AT THE FRONT.

Private Douglas Shepherd, a Highlander, in a recent letter written in a hospital, relates some of his experiences in the thick of the battle. To the saints it will be of some interest to read that on one occasion, when shot and shell were bursting around him and his companions, he was impressed to place a photograph of the Prophet Joseph Smith at the edge of the shell hole, and to assure those around him that no shell would touch them as long as that picture was there. Private Shepherd is not a member of the Church, but he had a picture of the Prophet in his pocket, and he explains how he obtained it. He says:

"I have received the *Improvement Era*, from my sister, Miss Tessie Shepherd, 143 Nethergate, Dundee. She also sent me the *Star* every week all the time I was in France.

"I have been well acquainted with all the elders that have come to Dundee these last eight years. I once received postcards from a very close friend of mine, containing pictures of the Prophet Joseph and President Brigham Young. I took these cards with me to France.

"On one occasion five other fellows and I were caught in an outpost, when our gunners put over their record barrage. The Germans also put over their barrage. Our shells were churning the earth, as if Hades had been opened. Every second for three hours I thought that we were going to be blown into eternity. But I remembered how God delivered His people formerly. Not one of us spoke a word for about two hours. We were just waiting for death. Whether the other boys had any hope I do not know, but I must say that they were calm in the face of death.

"Finally, I took the picture of the Prophet Joseph from my pocket, and said, 'Look here, boys; as long as this postcard sticks on the top of the hole, no shell will come our way.' The very fact that somebody spoke gave the boys courage. The strain on such occasions is terrible. One poor chap's face was twitching all over with 'nerves.'

"Somebody asked whose picture it was. I told them it was Joseph Smith, the latter-day Prophet. None of them had ever heard of him. The outcome was that we all came out of that hole safe and sound, and I left the card sticking on the edge of the hole, for the benefit of others who might come there after us, and I hope they will be as lucky as we were.

"I also went through the Cambrai battle without a scratch. Of course, I took advantage of all the cover I could find, for I believe in working as well as praying.

"I came home to this hospital on January 5th, this year, with a stiff knee, caused by cold.

"I have told some of the boys here why I believe that the men from Utah would be among the best in the American army."

A SAD BEREAVEMENT.

SALT LAKE CITY papers bring the sad news of the death of Wayne Wilson Condie, the two-year-old son of Elder Parley M. Condie and his wife, Mary Wilson Condie. Elder Condie left Liverpool for his home on the 16th of February, this year, after having filled a successful mission in this country, in the Liverpool and Newcastle conferences. The baby was born shortly after Elder Condie arrived in the field, and died a few days before he left England for his home. Many friends on both sides of the ocean sincerely sympathize with Elder Condie and his wife. May God comfort the parents in their hour of trial!

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, MARCH 14, 1918.

EDITORIAL.

TEMPLE ORDINANCES.

An esteemed correspondent, writing from London, desires further information on a question that suggested itself to him on reading, in the *Star* of February 21, this year, an extract from a sermon by Elder Orson Pratt, in which that great exponent of the gospel of our Lord and Savior speaks of temple ordinances as belonging to this life; that is to say, that they must be performed here, this side of the veil. The extract follows:

"This is the world for all ordinances, as well as the ordinance of marriage. If you want to be baptized, do it here. No such thing as being baptized for yourselves in that world. If you want to be confirmed, have it done here, for there is no confirming there. If you want to partake of the ordinances of the Lord our God, this is the place for us to attend to them. Hence, it is written that they neither marry nor give in marriage in that world. Why? Because it is supposed that people will have secured to them in this life all that pertains to their future exaltation."

Our correspondent makes the obvious point that there must be some good Latter-day Saints in this country, or, in any case, living in places or countries where there are no temples, and then he asks:

"If we believe with all our hearts, all our minds, and all our strength, in the great fundamental doctrines, are we under condemnation for the absolute lack of opportunity of conforming to the temple observances? I do not understand this to be precisely in accordance with the gospel teaching. I have held that the Latter-day Saints will be present in the flesh during the Millennium, and that during that period opportunity for fulfilling what I may term the technical requirements will be given when not previously possible."

Let us say, in the first place, that our correspondent is perfectly correct in the view he has of the subject. There are many good, true and devoted Latter-day Saints in this country, and also in other countries, and none of them is under condemnation for not having an opportunity to enter into one of the temples of God, to perform sacred ordinances for their dead kindred and friends. It is not lack of opportunity, but neglect of it, that brings condemnation. Christ taught this, when He said of the unbelieving Jews: "If I had not come and spoken unto them, they had not had sin: but now they have no cloke [no excuse] for their sin" (John 15: 22).

In the second place, let us say that Elder Orson Pratt certainly did not intend to assert that the saints who have no opportunity to do temple work, or to have such work performed for them, are under condemnation on that account. What he meant to say, and did say, if we understand him correctly, was this, that the ordinances of the kingdom of God must be performed in this world. The blessings that pertain to future exaltation are to be secured in this life, either by the persons themselves, or by some one acting for them vicariously. Since such ordinances are not performed in the spirit world, he urges those who have an opportunity to receive baptism, or confirmation, etc., to attend to those ordinances, while they are still here in mortality, and not to put the matter off until it is too late for them to do that work themselves, thinking that their neglect will be no disadvantage to them hereafter. In other words, he urges them to work while it is day, for the night cometh, when, as our Savior says, "no man can work."

As for those who have no opportunity in this life to hear the gospel, or to accept it, or, having accepted it, to enter the holy temples of God, there will be opportunities hereafter to have all the work done that is necessary for their exaltation. We expect that during the Millennium there will be temples in all the great religious centres of the world, and not only in Zion and Jerusalem, in which the ordinances will be performed under the direction of heavenly messengers, resurrected beings. We expect that our Lord Himself will visit His temples, and impart instructions that may be necessary, and thus the work will go on until completed. The following from a sermon by President Brigham Young, June 22nd, 1856, is to the point:

"When we have the privilege of building up Zion, the time will come for saviors to come up on Mount Zion. * * * Some of those who are not in mortality will come along and say, 'Here are a thousand names I wish you to attend to in this temple, and when you have got through with them I will give you another thousand'; and the elders of Israel and their wives will go forth to officiate for their forefathers, the men for the men and the women for the women."

* * * *

"To accomplish this work there will have to be not only one temple but thousands of them, and thousands and tens of thousands of men and women will go into those temples and officiate for people who have lived as far back as the Lord shall reveal" (*Journal of Discourses*, Vol. III., p. 372).

From all that has been revealed on this great and glorious subject it is clear that there will be, as already stated, opportunities for all to receive the blessings necessary for eternal exaltation.

Lately, arrangements have been made whereby Saints residing abroad, who desire to have temple ordinances performed for their dead kindred, may have the work done, if they apply to their respective mission presidents. Thus the opportunities have been

greatly enlarged for the benefit of Church members, to have their temple work done, and these opportunities should be welcomed and made use of by all who can obtain the necessary genealogical data.

"Brethren, shall we not go on in so great a cause? Go forward and not backward. Courage, brethren; and on, on to the victory. Let your hearts rejoice, and be exceedingly glad. Let the earth break forth into singing. Let the dead speak forth anthems of eternal praise to the King, Immanuel, who hath ordained before the world was, that which would enable us to redeem them out of their prison; for the prisoners shall go free" (Doc. and Cov. 128:22).

J. M. S.

MINUTES OF THE BIRMINGHAM CONFERENCE.

THE Birmingham semi-annual conference was held in the Handsworth Chapel, on Sunday, March 3rd, 1918. President George F. Richards, of the European mission, Elder George F. Richards, Jr., of the Liverpool office, President Jesse W. Lloyd and Elders Harold L. Browning, Evan O. Perkins, and Arthur D. Evans, of the Birmingham conference, were in attendance.

The Sunday School session commenced by singing, "Welcome, welcome, Sabbath morning," and invocation by Brother George Smith. The Sacrament hymn was, "While of these emblems we partake," and the Sacrament was administered by Brothers John M. Joseph and William Pitt.

President Lloyd extended a hearty welcome to all present. The Sunday Schools rendered an interesting program, including Sacrament thoughts, an outline of the life of the Prophet Joseph Smith, a recitation of a Section of the Doctrine and Covenants, Bible stories, songs, a recitation, an essay, and talks on faith and the apostasy.

President George F. Richards expressed his pleasure in meeting with the saints and friends of the Birmingham conference again. He suggested that the Sunday-school teachers should be very careful in assigning parts for the children to render, so that only the truths of the Scriptures be given. The impression has been given that Satan was a snake. This is not true. Satan, the Devil, is a son of God, an angel fallen, the one who rebelled against the Father and was cast out of heaven and became the Son of Perdition. He is alive now and is trying to defeat the plans and purposes of our heavenly Father. The speaker also made clear the truth that angels do not have wings.

Closing hymn, "We are marching on to glory." Benediction by Brother Arthur Price.

The afternoon session commenced by singing, "Do what is right." Prayer by Brother George F. Hunter. Sacramental hymn, "How great the wisdom and the love." The Sacrament

was administered by Elders Harold L. Browning and Arthur D. Evans.

The general and local authorities of the Church were unanimously sustained.

The meeting was given to the saints for testimony-bearing, and many interesting testimonies were borne.

A duet was rendered by Sister Lucy Hartopp and Elder Arthur D. Evans.

An outline of the work being done in the Theological class of the Handsworth Sunday School was given by Brother William Wood.

After the hymn, "We thank thee, O God, for a Prophet," had been sung, benediction was pronounced by Brother Arthur Dix.

The evening session commenced by singing, "An angel from on high." Prayer was offered by Brother John M. Joseph. Continued by singing, "O my Father."

President Jesse W. Lloyd was the first speaker. He said he was pleased that so many were present, and he testified that as God had revealed His mind and will to His servants formerly, so also he was revealing them to His children in this day and age.

Elder Evan O. Perkins said that Joseph Smith was the most striking figure of the Nineteenth Century, and to prove this he enumerated a few of the achievements of the Prophet during his brief career in mortality. He was favored with a vision of the Father and the Son: he founded the Church; he received and communicated to others the holy priesthood; he translated and gave to the world the Book of Mormon, and he gave us the Doctrine and Covenants and some other writings of priceless value.

Elder Arthur D. Evans spoke on what the Bible says concerning Christ's second coming, and the signs that are already apparent.

Elder Harold L. Browning stated that those who believe in the Great Plan form the community known as the Church, and he gave reasons why the existence of a Church is necessary.

Elder George F. Richards, Jr., then addressed the congregation, giving a key to the reason why the Latter-day Saints can testify so fervently to the truth of the gospel they have espoused. He said that we believe God is a being full of love, that He is the Father of the human family, that He does not change, and that His word is His law. We teach that except we be born of the water and the Spirit we cannot enter into the Kingdom of Heaven, because God has decreed it and His laws must be obeyed. On one occasion the Jews were marveling at the teachings of the Savior and they said, "How knoweth this man letters, having never learned?" Jesus answered them and said. "My doctrine is not mine, but His that sent me. If any man will do His will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." That is the key. The Latter-day Saints are doing the will of God and they have received the Holy Ghost

by which they are being led into all truth. Jesus Christ lifted us from the sin of Eden. "For as in Adam all die, even so in Christ shall all be made alive," and therefore He has the right to make the laws. He is the great Law-giver. He has promised that, if we will keep His commandments and covenant with Him that we will rise above and forsake our sins, though they are as scarlet, they will be as white as pure wool. The Latter-day Saints know that they are children of a loving Father, that this probation covers but a short period—a brief span—and they look forward to a glorious reunion in that home of homes where our Father presides. They know that He will welcome them there if they have lived up to all the requirements of the gospel of His Son Jesus Christ.

Sister Lucy Hartopp sang, "Nearer, my God, to Thee."

President George F. Richards was the concluding speaker. He gave a very interesting and instructive sermon on the principle of revelation. He explained that the Lord reveals His mind and will, not only to His servants, but to His people. In ancient times there were some who complained to Moses that certain people were prophesying and that it appeared to them to be a grievous sin, but Moses said unto them, "I would to God they were all prophets." There is a head to the Church, and the Lord recognizes that head as His prophet, seer and revelator. A knowledge of the gospel is necessary to obtain salvation, and if we would obtain that knowledge we must obey the commandments of God. Peter clearly set forth what should be done, when he declared to the people, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins and ye shall receive the gift of the Holy Ghost." That spirit shall be as a lamp to your feet and a light to your path all through life. The Latter-day Saints have taken that step and as they go on and make sacrifices they are doing the will of the Lord. Through the Holy Ghost we receive firm conviction to the soul, all doubt is removed, and it is in that way that the Lord will lead us into heaven. When we knock, it shall be opened unto us, and when we ask, it shall be given.

After singing, "Beautiful Zion, built above," benediction was pronounced by President George F. Richards.

On Saturday, March 2nd, 1918, the traveling elders were called together in a Priesthood meeting. They expressed their feelings with regard to the work, and received valuable instructions and advice from President Richards and Elder George F. Richards, Jr.

THE gift of the Holy Ghost by the laying on of hands, cannot be revealed through the medium of any other principle than the principle of righteousness, for if the proposals are not complied with, it is of no use, but withdraws.—JOSEPH SMITH.

LIES TO CHILDREN.

Do not lie to children. They will soon learn you are lying: you will lose their confidence; and their respect for you will be gone. When you tell them fairy stories, let them understand they are stories. Enjoyment of the tales will not be less. Some try to control children by telling them they will be whipped, thrown out of the window, that the "bugger man" will catch them, that they will be "sold to the ragman" or the policeman will get them, and by making many other untrue, senseless threats. The child soon discovers that none of these things occur. He ceases to fear the threat and becomes as disobedient as ever—perhaps more so, since such threats act like dares to continue.

One bad threat often made to children is that the policeman will get them and take them to jail. Children should be taught that the policeman is a friend, not an enemy. They should be trained to know the policeman is one to guard them from harm and to help them in trouble.

The evil of a lie to a child cannot be estimated. It does not correct the child's behavior. One loses the child's respect, and one's authority is consequently weakened. A more serious result, however, is that the child learns to lie. Any lie is an attempt to deceive and must have evil consequences both for oneself and for the child to whom the lie is told. One should never make a threat one cannot perform. Threats are bad at the best. There are other ways to accomplish one's purpose. If you would keep your children honest with you, be honest with them.—*Milwaukee Journal.*

A TESTIMONY.

Brother Reg. A. Hansen, in a letter dated Ramsgate, Kent, January 3rd, 1918, says he desires to bear his testimony, through the *Star*, to the truth of the gospel. After speaking of his experiences during air raids, he continues, in part:

"I thank God for showing me the path of rectitude, guiding and protecting me; also for health and strength to go through these trying times. I thank God that I am a 'Mormon,' and that I have a knowledge of the gospel, so that I can joyfully sing, 'We thank thee, O God, for a Prophet, to guide us in these latter days.'

"When I first enlisted in the army, I had some trouble because of my religion, but I insisted that my identification disc should be marked with the name of the religion I know to be true, because I am not ashamed of the gospel.

"I trust that the saints and friends I knew in the Hull and Leeds conferences will be firm in the resolution to forward this great and glorious work. Attendance at meetings is necessary. We

should attend our worshiping assemblies, Sunday schools, Relief Society meetings, etc., for the more knowledge we gain, the more are we strengthened to combat the temptations of the world."

FROM THE MISSION FIELD.

Social.—The Glasgow branch Relief Society has held a successful social. There were many in attendance, and all enjoyed the evening.

Sunday School Anniversary.—On Sunday, February 24th, 1918, the usual evening service of the Grimsby branch, Hull conference, was given to the Sunday-school for its annual program, which consisted of songs, recitations, and an address from Superintendent H. F. Hall.

Lady Missionaries.—The following-named sisters have been set apart as missionaries in the Newcastle conference: Eunice Dickinson, Ellen Holmes, Emily Clara Sedgwick, Mary Elizabeth Edwards, Eveline Sedgwick, Minnie Milburn, Lydia Rutter, and Elizabeth March.

Baptism.—On Sunday, March 3rd, at 4 p.m., a baptismal service was held at 106 Ann Street, Belfast, Ireland, when seven souls were added to the Church. There was a good attendance. Remarks were made by President Sidney L. Wyatt and Elder Joseph H. Ririe. President Sidney L. Wyatt officiated at the baptism. The confirmation took place immediately afterwards.

District Meeting.—On Sunday, March 3rd, 1918, a district meeting was held for the Luton and St. Albans branches, London conference. President James G. McKay, Elder Herbert P. Haight, and Sister Mabel Milroy were in attendance, the last-named as the organist. At the morning session a splendid program was given by the children. The afternoon session was addressed by President McKay, Elder Herbert P. Haight, and President Frederick Simpson, of the Luton branch. President William J. Jolliffe, of St. Albans, and Sister Edith Seaich favored the audience with solos. Brother David A. Osborn was sustained and set apart as second counselor in the presidency of the St. Albans branch.

Branch Conferences.—A branch conference of the Middlesbro branch, Newcastle conference, was held at Middlesbro, Sunday, February 24th, 1918. There were three sessions. In the morning a priesthood meeting convened, when President William J. Loosle and Elder David Bennion met with the local priesthood and lady

missionaries. All present spoke. Brother John W. Bonsfield was ordained an Elder by President William J. Loosle. At 2:30 p.m. a Sunday-school session was held, a special feature of which was songs and recitations by the children. The evening meeting commenced at 6:30 p.m., Branch President William Derbyshire being in charge. The speakers were Elder David Bennion, President William J. Loosle, and President William Derbyshire. A very good musical program was rendered. President William Derbyshire and Brother Roy Owens were released as clerk and assistant clerk, and Sister Minnie Milburn was sustained as branch clerk, with Gertrude Clark as assistant clerk. Sister Eva Owens was released as branch organist, and Sister Ethel Wilson sustained as organist, with Eva Owens as assistant organist. Sister Ada Derbyshire was released as second assistant in the Sunday-school superintendency, and Brother John G. Lickess was sustained in that position. Sister Florence Robinson was sustained as assistant organist in the Sunday-school.

Two successful meetings were enjoyed by the Saints and friends of the Stockport branch of the Manchester conference, on February 10th, 1918. The Sunday-school session was under the direction of Superintendent Walter Roberts, assisted by Brother Harold Newton. Sister Flossie Roberts rendered the solo, "Pass it on." The evening session was in charge of President Samuel Roberts. Elder Wilding gave an able address on "The Resurrection." President Hewlett proved from the Bible that revelation was the means by which God guided His Church here upon this earth. Flossie and Walter Roberts rendered a duet.

President Stephen H. Winter, of the Bristol conference, met with the Saints of the Swindon branch in their branch conference held on Sunday, February 24th, 1918, at the home of Brother Fred Coombs. A Sunday-school session and an evening Sacrament meeting were held, and all present had an enjoyable time. President Fred Coombs conducted the services and spoke impressively on the truth of the gospel.

A well-attended branch conference was held at South London, February 24th, 1918, for the South London and Croydon Branches. A priesthood meeting was held at 3 p.m., where the brethren gave excellent reports of the work done. There was a Sunday-school session at 4:30 p.m., when a good program was carried out. The evening session convened at 6:30 p.m. Brother William A. Carroll was released as branch president of the Croydon branch, having recently been transferred to his home in British Columbia, Canada. Brother William E. Attwood was appointed and set apart as President of Croydon branch. Elder Herbert P. Haight and President James Gunn McKay were the speakers.

A conference was held in the Glasgow branch, Scottish conference, February 24, 1918. President Richard C. Wilkin, Elder Leslie T. Harper, and the branch presidency were in attendance. Among

the visitors was Elder John Cook, a veteran in the cause of truth. He was baptized in the days of President Brigham Young. He now lives at Blantyre, Scotland. The afternoon session was conducted by Sunday-school Superintendent Donald McDonald. From the seats in the hall came a ray of sunshine, as it were, from the bright, glowing faces of the little children, and here and there, seated among the little ones, were older persons. The evening session was conducted by President John Hunter, of the Glasgow branch. The speakers were Elders Frederick L. Newton and Leslie T. Harper, and President Richard C. Wilkin. The latter delivered a farewell address, blessing the saints and exhorting them to faithfulness in the gospel.

A branch conference was held at Hull, Hull conference, March 3rd, 1918. The regular session of the Sunday-school was held in the afternoon. President George H. Norman presided and conducted the evening session. President William D. Lewis spoke on Church organization, and the necessity of obedience. President George H. Norman rendered a solo. Elder Oliver G. Ellis spoke on the priesthood and urged the Saints to support their organizations.

DIED.

BARNETT.—On Thursday, the 21st of February, 1918, of tuberculosis, Sister Sarah Eleanor Barnett, of the West Hartlepool branch, Newcastle conference. She was born September 21st, 1888, at West Hartlepool; was baptized on November 29th, 1909, by Elder Joseph N. Brady, and confirmed the same day by Elder Joseale Blackburn. Sister Barnett lived true and firm to the faith. Services were held by the Latter-day Saints, there being over one hundred saints and friends present.

ALEXANDER.—At Bradford, Leeds conference, February 18th, 1918, of consumption and pneumonia, Emily Alexander, the little daughter of Harry and Sarah Alexander. Deceased was born 20th of April, 1910, and was blessed by Elder Ernest S. Horsley fifteen days later.

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